

SCHEDULE

ליל שבת קדש

Mincha & Kabalas Shabbos @MAIN SHUL 7:00 PM
Mincha & Shabbos Candles @MAIN SHUL 8:19 PM

יום שבת קדש

Daf Yomi - *By R'abbi Teichman* 7:30 AM
 Shacharis - *Followed by Kiddush* 8:30 AM
 -Sof Zman K'S- 8:32 א"ט 9:25 א"ט
 Mincha - 2:15 PM
 Pirkei Avos - *By Rabbi Teichman* 7:20 PM
 Mincha - *Followed by Shalosh Seudos* 8:10 PM
 Maariv 9:28 PM

CANDLES NEXT SHABBOS - 8:18PM

**7:50 AM SHACHARIS
 MONDAY-FRIDAY
 STARTS THIS MONDAY!
 SPREAD THE WORD!**

Evenings@Ohel Moshe!

8:20 PM - 9:45 PM (Su - Th) SEDER LIMUD
 Daf Hayomi Behalacha: 8:20pm or 9:15pm, Daf Yomi: 9:00pm
 9:45 PM (Su - Th) MAARIV
 Join us! hot & cold beverages on tap!

Weekday Minyanim

Sunday

Shacharis I- 6:50 AM
 Daf Yomi - *By Rabbi Teichman* 7:30 AM
 Shacharis II - 8:30 AM
 Mincha / Maariv 8:25 PM
 Maariv (Su - Th) 9:45 PM

Weekdays

Daf Yomi - *By Rabbi Teichman (M-Fr)* 5:45 AM
 Shacharis - Monday & Thursday 6:35 AM
 Shacharis - Tu, We, Fr 6:45 AM
 Shacharis - **Mo-Fr **NEW**** 7:50 AM
 Mincha (Mo-Th) 1:45 PM
 Mincha/Maariv (Mo-Th) 8:25 PM
 Daf Yomi- Take II (Tue-Th) 9:00 PM
 Daf Hayomi Behalacha 9:15 PM
 Maariv 9:45 PM

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Kiddush

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Thank you Dr. & Mrs. Bodenheimer for sponsoring last week!

Shalosh Seudos

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To Sponsor an event or book the social hall please contact Donny or Miri Adler at Kiddush@OhelMosheBaltimore.com

NEW MEMBERS! SAY HI!



Daniel and Tova
 Mosesson

We also welcome the Spetner's & Hammerberger's as membership affiliates!

Shul Contacts

@OhelMosheBaltimore.com

Rabbi Teichman

410-570-3333 or ravzti@ohelmoshebaltimore.com

Gaboim:

Naftali Miller & Chaim Mordechai Meister - Gabbai@

Laining Schedule:

Pinchas Friedman- Lain@

Kiddush, Shalosh Seudos Sponsorship, Hall rental:

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Sasha Zakharin - szakharin@gmail.com

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שבת קודש
 פרשת בהעלותך

י"ט סיון תשע"ו

אהל משה



Rabbi Zvi Teichman

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Issue # 437

RABBI'S MESSAGE:

The school year has once again ended. The children are joyous, happy to be free from the 'constraints' of school and eagerly awaiting the joys of 'liberation' and summer vacation.

When the Jewish nation embarked on their initial journey from Mount Sinai, nearly a year after having received the Torah, we are told that they fled like a *child who flees from school*. (תורה, הבורה מביית הספר, *a child who flees from school*. מדורש ילמדנו מובא בתוס' שבת קטז. ד"ה פורענות.)

The Talmud reveals that it was this negative attitude that served as the catalyst for their eventual complaining about entering the great unknown wilderness which led to their subsequent expression of dissatisfaction with the 'monotonous' manna and their gluttonous desire for real meat. As a consequence a consuming fire erupted as well as a plague that afflicted many of them.

Certainly we can forgive children who gleefully escape the confines of the classroom, but the Torah here is taking to task the 600,000 adults who behaved like children in their celebration of freedom from the 'school' at Sinai.

Why do adults remain children? How is it that this magnificent nation who was so privileged to receive the Torah at the greatest revelation in all of history, remained so childish in their attitude and didn't mature from the experience?

At a Yeshiva for disillusioned adolescents in Israel they recently celebrated the Yom Tov of Shavuos. With special programming and inspiring speakers throughout the night, delicious food, inspiring singing and a kumzits, even the most hardened hearts among them experienced the joy of Torah and Yiddishkeit.

Yet, there was one student missing.

The Rosh Yeshiva searched through the campus to find him.

He finally discovered him in the stable of horses they maintained as a healthy distraction for the students, sitting all by himself.

Surprised to see the Rosh Yeshiva roaming the campus the young man cynically blurted out, "Don't you belong in the study hall, Rebbe?"

After responding that he was out looking for him he inquired of his charge as to why he was here. The youth told him that he was in good company, as both he and his 'fellow' horses both couldn't fathom why anyone would have to stay up learning all night and be deprived of sleep. After all, he pondered, why should we have to stay up to atone for our ancestors having slept in at the giving of the Torah?

The Rosh Yeshiva lovingly told him that he was welcome to go to sleep and that there were no expectation of, nor disappointment with him and he was free to choose to do as he pleased.

With an incredulous look on his face he exclaimed, "What do you think I am, a little kid? No one sleeps on Shavuos night!?"

The perplexed look on the face of his Rosh Yeshiva in reaction to his angry response, prodded the tormented student to open up his heart and explain.

Years ago, as a young boy, he would accompany his father each Shavuos night to the local Shul. Restless as he was, he would learn as long as he could but would inevitably end up gallivanting outside all night with his friends, having the time of their lives.

An elderly neighbor whose sleep was upset by these well intentioned, albeit playful boys, stormed into the shul confronting his father, questioning to the propriety of bringing children to frolic all Shavuos night and disturbing the innocent neighbors.

The irate father who was deeply engaged with his chavrusa turned to his son and exclaimed out loud, "כנראה שאתה עוד ילד קטן, לך לישון!", "You are obviously still a little child, why don't you just go to sleep!?"

So this deeply traumatized young man, from that painful moment and on, subconsciously dedicated his life to prove he was 'not a small child' and would defiantly choose to do as he pleased in order to prove his father wrong!

Don't Put Your Kids to Sleep!

Perhaps the people felt so puny in contrast to the magnificent Torah they were presented with, dwarfed in stature as compared to their great teacher Moshe who fathomed 49 of the 50 Gates of Wisdom, falling short by one.

They were certainly inspired but couldn't picture themselves ever attaining significant levels of Torah. So as soon as the lesson was over they sighed a sigh of relief acting as children often do, looking for adventure and excitement. This pursuit led them to becoming cynical about their abilities which resulted in resignation and the quest for additional more satisfying pleasures.

So how would Moshe reel them back to reality, to a healthy perception of themselves as 'adults' who were capable of accomplishing great things?

There was once a father who had a child who seemingly couldn't absorb or focus on his learning whatsoever. Frustrated, the devoted father went from teacher to teacher, tutor to tutor, seeking out the one who might succeed with his son, but to no avail.

Finally he naively decided that if the regular teachers couldn't pull it off, then he would go directly to the Rav of the town, the greatest scholar in the region, and ask him to tutor his beloved child.

To everyone's surprise the great Rav agreed. At first there seemed to be a repetition of all of those who preceded him, without any noted improvement. But, the Rav persisted and after several weeks and then months the young boy blossomed, eventually becoming proficient in his studies and many years later becoming a Rav in his own right.

They inquired of the great Gaon, the town Rav, as to what was the secret of his success.

He responded by telling them that when all the others sat down to teach this young boy they all realized the great disparity between their level of scholarship and that of their very ignorant and learning disabled child.

However, he went on to tell them, when he approached the child, he first pondered the reality that in the endless vastness of Torah knowledge that exists, although he was erudite and brilliant, he was nevertheless still a child himself despite all of his accomplishment and acquired knowledge. In the greater scheme of the greatness in depth and enormous size of Torah, the difference between that boy and himself was truly negligible.

When a child senses a teacher that regards him with the same respect as he does himself, putting his disciple in the same category of growth, that feeling of 'maturity' will assure his willingness to give his all to attain even what which may seem impossible.

In Moshe enlisting the 'Seventy Elders' perhaps his goal was to display before them that despite the great gap that divided him from them, they were able to nevertheless obtain the same 'spirit that was upon him', achieving an otherwise unobtainable level of prophecy.

These remarkably devoted Elders, who had served as taskmasters in Egypt who allowed themselves to be beaten rather than their brethren should suffer, would be the ones who would 'identify' with these children, inspiring them to 'mature' and grow with them. They would never callously regard them as 'little children' nor condescendingly dispatch them to their figurative beds, telling them to 'go to sleep'!

We are all children. We should all be in a state of a constant process of maturation and growth. We must identify ourselves as such when dealing with our own children and students.

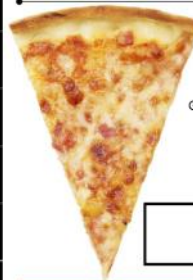
We must never make children feel 'small' because if we do they may dedicate their lives to proving us wrong, selecting to assert their 'maturity' in areas that are very far removed from the values we cherish and hold to be true.

If we perceive and portray ourselves correctly and honestly, they will in turn join us in this fabulous journey of Torah and mitzvos that is the only path that guarantees true happiness in life.

בהמה,
צב"ט ייכמאן



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!!!HAPPY BIRTHDAY!!!

HEBREW
**Eliana Rosenblum, Abbi Breitowitz
Sasha Zakharin**

!!!HAPPY ANNIVERSARY!!!

**Ezra & Sima Frager, Yossi & Naomi Frydman
Yaakov & Leah Shafranovich,
David & Susan Kaplon.**

MEMBERS: PLEASE KEEP YOUR PROFILE UPDATED IN SHUL CLOUD SO WE CAN CELEBRATE AND COMMEMORATE ALL YOUR IMPORTANT DATES WITH YOU!
(AND OCCASIONALLY SAVE YOU FROM FORGETTING ONE!)

7:50 AM SHACHARIS
MONDAY-FRIDAY
STARTS THIS MONDAY!
SPREAD THE WORD!

7:50



GOT AN UPCOMING
SIMCHA?

MAKE SURE TO
CONTACT THE SHUL
TO RESERVE THE DATE!



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